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rested upon it, and to exhibit him in the light of an officer impelled by a stern sense of duty in a critical hour to use the best and *only* means remaining to him to protect his sovereign's crown.

FOLK-LORE.

No. I.

BY MR. NICHOLAS O'KEARNEY.

AINE, or Aighne, as the name is sometimes written, was a being of great note in the olden times, as may be seen from the evidences which I shall adduce, and generally supposed to have been possessed of extraordinary or supernatural powers, having an affinity to the attributes of a Pagan deity. This Aine was the sister of Milucradh of Sliabh Guilleán, better known among the peasantry as the *Cailleach Biorar* (i.e. the old woman who frequents the water) of Loch Dagrúadh, on that mountain, and daughter of Cuilleán, or Guilleán, from whom the mountain is supposed to have derived its name.¹ But before any further notice is given of Aine, it is necessary to give a short sketch of Guilleán himself, in order to show his connexion with the ancient mythology of Ireland, and lead to the inference that his daughter, too, was connected with the Pagan worship of our ancestors. Cuilleán, or Guilleán, himself was a very famous being that once resided in the Isle of Man, and of so long-lived or mythic a nature, as to be found living in all ages of Pagan history; at all events he is represented to have lived at the time when Conchubar Mac Nessa, afterwards king of Ulster, was a young man, who possessed little prospects of aggrandisement, except what he might win by his sword. Conchubar, being of an ambitious and enterprising nature, consulted the oracle of Clochor, and was informed that he should proceed to the Isle of Man, and get Cuilleán, or Guilleán, a noted *ceard*, or worker in iron, to make a sword, spear, and shield for him; and that the *buadh*a (supernatural power) possessed by them would be instrumental in gaining for him the sovereignty of Ulster. Conchubar, accordingly, repaired to the Isle of Man and prevailed on Cuilleán to commence the work. But while awaiting its completion, he sauntered one morning along the shore, and, in course of his walk, met with a mermaid fast asleep on the beach. Conchubar bound the syren; but she having awoken, and perceived she was bound, besought him to liberate her; and, to induce him to yield to her petition, she told him that she was Tiobal, princess of the ocean, and promised, in case he caused Cuilleán

¹ *Vid.* MS. *Féis Tighe Conain Cinn-sleibhe*, announced for publication by the *Ossianic Society*.

to form her representation on the shield surrounded with this inscription in large letters—"Tiobal bean-*flaite na mara*," i.e. "Tiobal, princess of the ocean," it would possess such extraordinary *buaidha*, that whenever he was about engaging his enemy in battle, and looked upon her figure on the shield, read the legend, and invoked her name, his enemies would diminish in strength while he and his people would acquire a proportionate increase to theirs. Conchubar had the shield made according to the advice of Tiobal; and, on his return to Ireland, such extraordinary success attended his arms that he won the kingdom of Ulster. The king was not ungrateful; for he invited Cuilleán to settle in Ulster, and bestowed on him the tract of land along the eastern coast, extending from Gleann Ríge, or the vale of the Newry, on the north, to Glas Neasa, or the river of Annagasson, near Dunany, on the south; which were the boundaries of the ancient Cuailgne.¹ The same Cuilleán flourishes in the *Tain Bo Cuailgne*. In that piece he is introduced offering an invitation to the king of Ulster: "*Cuileán Ceard a aithin, acur do rímhé flead lair do Choncobair, acur do curair do éocair do h-Eamhain; acur adúbar le Conchubar zan do bneit leir ach uatad fíor-laech, oir n'í raib críche no fearad aice ach toirad a dírb, acur aithneona, acur a éancair*," i.e. "Cuilleán Ceard (*artifex*) was his name; and, having prepared a banquet for Conchubar, he went to Eamhain to invite him. He requested Conchubar to fetch none with him, except a few warlike men; because he had neither patrimony nor lands to support him, and solely relied on the produce of his hammer, anvil, and vice." It was on the occasion of this feast that the mythic being, Seán Mac Subhaltach, then called Mac Beag, in consequence of his diminutive stature, killed Cuilleán's mythic watch-dog, and was obliged to discharge the duties of the hound for Cuilleán. Hence he was called Cu-Cuilleán, or Cuchulainn, i. e. Cuilleán's hound.² This same Cuilleán, or Guilleán, as he is usually styled in popular tradition, resided in a cave on Sliabh Guilleán, and is still remembered with horror in the traditions of the peasantry, which traditions must have been derived from the notions concerning Guilleán, or the form of religion with which he had been connected, inculcated by the first preachers of Christianity. There is an Irish phrase in common use in some localities, namely, "*ḡolla ḡallín*," i. e. "the servant of Guilleán," synonymous with an imp of the devil, which strongly warrants the inference. Milucradh, or the *Cailleach Biear*, Guilleán's daughter, is supposed to reside still in the cave or artificial vault inhabited by her father on the mountain; and, in accordance with the nature of the name she bears, to be in the constant practice of frequenting Loch Dagruadh, which she caused the Tuatha Dedanan druids to form for her accommodation, and to bestow many strange *buaidha* upon it.

It may be necessary, in order to render what I have already stated more clear to such as happen to be unacquainted with this branch of

¹ Vid. MS. Acts of Muireadhach.

² Vid. *Tain Bo Cuailgne*, MS.

Irish literature, to give part of a gloss, or rather an interlineal note found in an old copy of the MS. entitled *Ἀν τ-οὐτ-ἄρ Ἰαεῶν*, or Achievements of seven celebrated Irishmen in the East, under the command of the royal champion Conall Kearnach: the note will tell for itself; at least, it will show that some person saw and studied certain Irish MSS. not known to us of the present day, or invented a form of religious belief for our Pagan ancestors long before our grandfathers were born, and very possibly at a much earlier period, since the writer of the copy, from which this transcript is made, was manifestly ignorant of Latin, and therefore could not have been the author of the note in question. The interlineation occurs in that part of the MS. where Mananan Mac Lir is introduced instructing Cuchulainn to use the *Gath-bolg*, or sting, which he extracted from a serpent that infested *Loch-na-Niath*, near Mananan's house, in Armenia:—"Gullinus quidem Ποσειδῶν fuit, nam ἡρ Ibernicum aut Phœnicum nomen Neptuni, et idem quod mare;¹ ideo Guillinus fuit alterum nomen pro ἡρ, deo maris, ut Tiobal maris dea fuit. Nam illa Concubaro Mac Nessa, postea regi Ulthoniæ, apparuit sub specie mulieris pulcherissimæ, cum in Manniam jussu oraculi cui nomen Cloch-ō-ἡρ—i. e. saxum solis—quod isto tempore celeberrimum fuit his partibus, adebatur ad Gullinum quendam uti daret *buadha* druidica clypeo et armis ejus. Gullinus imaginem Τιοβάλ in clypeum finxit, et *buadha* multa invincibiliaque habebat, secundum aucthores vetheres Ibernicos." Well then, if, according to this curious note, Guilleán, or Cuilleán, was the same as the Ποσειδῶν of the Greeks, the Neptune of the Latins, the ἡρ of the Irish, and the ocean, or deity of the ocean, of all these; if the Guilleán of Man was the Lir of the Irish² the assertion made in a former paper of mine, printed in the Society's *Transactions*, vol. i. pp. 145-8, and to which exception was taken by some critics, namely, that Aine, the daughter of the Guilleán (possibly the Tiobal, Aoibheal of the Irish, characteristic of another attribute), was the moon, which in all ages, and among all civilized nations was, and still is, considered to possess so much influence over the waters of the ocean, was fully justified. Why should any person unacquainted with this branch of Irish archæology rashly assert that the picture I had drawn, after a long and painful study, was a bugbear conjured into existence by dint of my morbid imagination?

I have not, however, wholly done with the mythic being, Aine; but fear to be prolix. I must, however, in self-defence, follow the inquiry a little further.

¹ It may be worth remarking here that the Romans, like the Irish, imagined that Neptune was the ocean as well as its deity: "Mare etiam (Deus) quem Neptunum esse dicebas."—Cic., *De Nat. Deor.*, lib. ii. cap. 20.

² The writers of the "History and Antiquities of Man" assert that the island was

first peopled by fairies, or supernatural beings, who enveloped it in a dense mist, in order that it might not be manifest to human eyes, lest an invasion should be the consequence. This agrees, in a remarkable manner, with the Irish traditions concerning Mananan Mac Lir, after whom the island was named.

Aine, or Aighne, as the name is sometimes written, signifies a small ring or circle, according to Irish lexicographers, and is the diminutive of $\mathfrak{A}\eta\eta$: it may have had this denomination in opposition to $\mathfrak{A}\eta$, or $\mathfrak{A}\eta\eta$, the greater circle, or $\text{bél-}\mathfrak{A}\eta$, year, "the great circle of Belus, i.e. the sun, or the annual course of that planet through the ecliptic,"¹ or it may have been so called, because it is an inferior globe. To show that popular tradition supports the opinion that Aine was the moon, it is necessary to remark that a great stone called " $\text{c}\mathfrak{A}\mathfrak{t}\mathfrak{A}\eta\eta$ $\mathfrak{A}\eta\eta$," or " $\text{c}\mathfrak{A}\mathfrak{t}\mathfrak{A}\eta\eta$ $\eta\mathfrak{A}$ η - $\text{d}\mathfrak{A}\mathfrak{O}\eta$ $\text{b}\mathfrak{A}\mathfrak{e}\mathfrak{t}$," i.e. "the chair of Aine, or the chair of the lunatics," was located, possibly still is, near Dunany; and the people generally believed that lunatics, actuated by some insuperable impulse, if at liberty, usually made their way to this stone, and seated themselves thrice upon it; and it was as generally believed that after having performed that ceremony they became incurable. It was also considered a very dangerous act for persons of sane minds to sit upon this stone, lest they too might become subject to the power of Aine, that is, become affected with lunacy. The human race were not the only beings supposed to have been affected by the mischievous Aine, since rabid dogs even were said to have come from many parts of the country and flocked around this stone, to the great danger of the neighbours and their cattle: when they remained around the lunatics' chair for some time, they then retired into the sea, as if compelled by some potent invisible power, and the people supposed that they were forced to visit the submarine dominions of Aine, since they were entirely under her subjection.

Aine was much dreaded by the old people on the Friday, Saturday and Sunday immediately following *Lá Lughnasa* (Lammas Day), for these three days were supposed to have been sacred to her in conjunction with Crom Dubh, or Crom Cruach, and were called *Aoine*, *Satharn*, *agus Domhnach Aine agus Chroim Duibh*, which circumstance, independent of any other evidence, warrants the opinion that Aine was the name or title of an ancient Irish deity, since she had certain days dedicated to her in conjunction with Crom, an universally acknowledged deity of the Pagan Irish. Though this Crom is generally supposed to have been a deity, there are reasons for supposing it was only the name of a certain festival of the sun and moon held by the *Buicnechta* (peasantry) to return grateful thanks for the fruits of the earth having reached maturity through the joint influence of both planets, or deities, the king and queen of heaven. The Romans seem to have conceded like functions to these planets, especially to Diana, who was the moon:—

Rustica agricolae bonis
Tecta frugibus reples.—*Catull. Hymn to Diana. v. 515.*

"Ipse sol mundum omnem sua luce compleat, ab eoque Luna illu-

¹ See *O'Brien's Dict.*, sub. voc. $\mathfrak{A}\eta\eta$.

minata graviditates et partus, maturitatesque gignendi.”¹ But the three days dedicated to Aine were considered to be unlucky, and few persons in the neighbourhood of Dunaine would, in the olden time, venture to bathe on those days, nor would the fishermen follow their avocations but with great reluctance, because it was remarked that one or more persons should forfeit their lives by drowning, as a sacrifice to the relentless Aine. These notions, which, like all ancient customs, are now nearly forgotten, would seem to be a remnant of some tradition relative to cruel rites practised on those days, and may, perhaps, have some affinity with the Lacedemonian custom of offering human sacrifices to Diana. Some Irish writers assert that the Milesian colony, in course of its transit hither, sojourned for some time in Lacedemon, and afterwards proceeded farther west, accompanied by a large body of Greeks. If this be true, the superstitious observances alluded to might easily have crept into Ireland with the colony. Now, I would again ask such as object to that doctrine, is there anything paradoxical in the supposition that this Irish Aine, who was supposed to have possessed so great an influence over lunatics, rabid animals, and even the sea, may have been a name of the being made to represent the moon—the lesser circle; because the year of the ancients was lunar; and to have imagined an affinity with the Anec of the Carthaginians! But this is not all: there was a sister of Dido and daughter of Belus—a very important name in the planetary theogony—who followed Æneas into Italy, which in plain terms would seem that he introduced her worship into his adopted country, since this Anna became a Roman goddess by the very simple process of diving under the waters of the river Numicus, and asserting she would abide there for ever: hence she was called Anna Perenna, exactly like our Aine, who is supposed to be still living in the submarine dominions off Dunany point. This same Anna was supposed to have been the moon;—“quia mensibus impleat annum,” like our Aine or lesser circle:—

Sunt quibus hæc Luna est, quia mensibus impleat annum :
Pars Themis, Inachiam, pars putat esse bovem.²

The truth is, Luna, or Aine, or Anna, or Anec, was all these, for the Egyptians made the cow to represent Isis, or the moon, as the ox represented Osiris, or the sun, because of their great utility to man; and the ancient Egyptians never deified any animal except such as were found of great utility to mankind, as Cicero remarks:—“Ægyptii, nullam belluam, nisi ob aliquam utilitatem, quam ex ea caperent. . . . Ita concludamus tamen belluas a barbaris propter beneficium consecratas.”³ This same Anna of the Romans, or Latins, as being the moon, was also Diana; for Diana was the moon,

¹ Cic., *De Nat. Deor.*, lib. ii. cap. 46.

³ *De Nat. Deor.*, lib. i. cap. 36.

² Ovid, *Fast.*, lib. iii. v. 657.

because she measured the year by her monthly phases, as Catullus in his Hymn to Diana, asserts:—

Dicta lumine luna
Tu cursu, dea, menstruo
Metiens iter annorum.¹

Cicero, too, asserts that Diana and the moon were the same:—"Dianam autem et Lunam eandem esse putant,"² and the sun was a god called Apollo, and the moon was a goddess called Diana by the Greeks, according to the same authority:—"Solem deum esse, Lunamque, quorum alterum Apollinem Graeci, alterum Dianam putant."³ Anna, or Anec, was a Carthaginian goddess; and Juno was specially worshipped at Carthage; but Diana, or the moon, was Juno, according to Catullus:—

Tu lucina dolentibus,
Juno dicta puerpuris.⁴

and the same poet makes his Diana—a singular coincidence with the functions attributed to our Aine, and her sister Milucradh, or the Cailleach Biorar—mistress of rivers, or waters:—

Montium domina ut fores,
Silvarumque virentium,
Saltuumque reconditorum,
Anniumque sonantium.⁵

But, after all, if I be accused of inventing a system of worship for our ancestors on the slightest possible pretence, I find I am not singular in this respect, as the Rev. Dr. Carew, in his "Irish Ecclesiastical History," has been busy at the work of invention too, if invention it be. Speaking on the Pagan theology of the ancient Irish, he says: "The profound veneration which Paganism inculcated for every object, influenced, in the imagination of its votaries, the concerns in which they were interested. Did they, for example, derive from the bounteousness of the soil their principal means of subsistence; or, was the care of their flocks that which chiefly engaged their attention; the sun and the moon, with the whole host of heaven, were for them so many deities, whose favour they were anxious to propitiate."⁶ In Cormac's Glossary⁷ *Anna* is stated to have been the mother of the gods, apparently, because the sun and moon were the two great deities of the primitive Pagans; but the fancies, passions, and prejudices of men, not guided by true revelation, soon invented many attributes to those deities; and as there were two, why should not there be many more gods and goddesses? Consequently, all the

¹ V. 512.

² *De Nat. Deor.*, lib. ii. cap. 27.

³ *Id.*, lib. iii. cap. 20.

⁴ V. 509.

⁵ V. 505.

⁶ See p. 25.

⁷ See *O'Reilly's Dict.*, sub. voc. *anna*.

attributes of the deity were subdivided, and a special divinity appointed to preside over each. Hence we have various names clashing; in elucidation, I may instance Diana, the one in question, which, when accurately analysed, will be found to have been but the one and same after all the mystification of mythologists:—"Pars (enim) Themis, pars Inachiam, pars putat esse bovem."

I am sorry to be forced to extend this subject to so great a length; but after all, I must stop in the middle, and before I have said half my say. I was just proceeding to show, as well as I am able, how Aine was *Αθηνη*, and how she was frequently invoked by our bards as the *Leanan-sighe*, or the spirit of inspiration which bestowed upon them the gifts of poetry and music. I was also about to show how she was the *Rae*, possibly, the *Rhea* of the Latins—how herb-doctors and charm-mongers believed she had unlimited influence over the human frame, and looked upon her as something equivalent to the vital spark which, they said, traversed the human frame once in the twenty-four hours; and experienced blood-letters were always very cautious what vein they opened, and at what time, lest the efflux might carry away the *Rae*, or vital spark, and in such a case life should be extinct. Now, it is very plain that this was nothing else except the accurate knowledge they entertained of the circulation of the blood, which many, I may say almost all old Irish women, well knew, even long before Harvey was born. I may instance one; Maire Ruadh-ni-Hararan, when I was a child, was at least ninety years of age; she used to frequent my aunt's house where I was bred, she was attached to the family, and was consulted on all occasions when sickness or indisposition occurred. I state this for the credit of the Irish people, to show that they understood the nature of the circulation of the blood long, I should say always did, before the knowledge was recovered in Europe. Maire never knew, as they used to say, "B from a Bull's foot." I well remember that on one occasion, but cannot recollect what was my complaint, possibly none at all, the learned Dr. Woods (the family doctor) attended. He was a first rate Irish scholar, and a bard of no mean talent, with an extract from whose works I shall presently conclude this rambling paper. The upshot of the visit was that blood-letting, a favourite remedy with the old people for all complaints, especially for fevers, colds, and pleurisies, was resolved on. Maire did not exactly approve of the remedy, perhaps the gentleman himself did not, but in case it did no harm, being too general a remedy to be overlooked, it should be resorted to. The operation was about commencing, when the cautious Maire, having observed the vein which the doctor was going to open, screamed, and caught hold of his arm, exclaiming, "Oh, mille murdher! this is Wednesday, two o'clock, an' the *pæ* is in that very pulse—it is the very place it should be in just now, an' you shan't cut it, sir." A short conversation ensued, which resulted in the gentleman's declining the operation, through force of Maire's argu-

ments. I ever after felt grateful to the poor old woman for saving me from so very disagreeable an operation, and though very young then the incident made so deep an impression on my mind that it can hardly be ever effaced. I made much inquiry since then concerning the *mae*, and the result is, that I feel satisfied that the general opinion was, that the *mae*, or moon, had such influence upon the human frame, as to cause the blood to circulate through the vessels in the space of twenty-four hours.

I should not omit stating that Maire learned all she knew from her mother and other old folks, who learned it from others, still older than themselves, many of whom were said to have been eminent leeches long before any regular practitioners were known in the locality.

I said that Aine in Ireland was the same as *Aθηνη* of the Greeks; the learned Lindon of the Fews of Armagh, who died in 1733, introduces her lamenting the demise of a son of genius:—

Τα υμῶν δε μύλλον-μῆνᾶ ἡ ἡ-εἵζρε
 Τρε ζῆνυαίμ-εὐπρε ἀπὶ ρυαῖσθεᾶδ ζο δεαρχ;
 Τὰρ Αἰσθεᾶλλ ἢ Αἴνε ἀζ ἰζαίρεᾶδ ᾧ ζ-εἵβε.

The greater number of the inspiring geniuses of the learned
 Shed tears in abundance through excessive grief;
 Aoibheal and *Aine* are tearing their tresses.

That our *Bean-sighes*, or spirits of inspiration, held a high place in our Pagan theology there can be no doubt; the learned Dr. James Woods, of whom mention is made above, singing the lamentation of a brother bard, speaks much plainer:—

Chuaḡ ré le ḡ-Áine tre'n Fháil-éiríoch aoiréach,
 Do zac lan-líor ḡa m-blaḡ m-ban ríḡe;
 Zo n'íbeḡ ᾧ íáíḡ de'n árḡ-ríuḡ d'íoríde
 Ár éḡíḡaíb ᾧaíḡḡ ríḡḡ-ḡeal aolḡa,
 Á ḡíḡorḡḡ, ᾧ cáil, ᾧ' d'íáíḡíreḡḡ l'íomḡa
 Á céḡḡḡḡ ᾧḡa do cum ḡíḡḡḡ m'íḡuḡḡḡ.

He accompanied *Aine* throughout the pleasant districts of Fail,
 And visited all the full residences of the blooming *Bean-sighe*;
 To quaff copious draughts of the supreme fountain of druidism
 From chaste, brightly-polished goblets,
 With the view of whetting his genius, and firing his spirit
 For the arduous task of tracing out the pedigree of each class of people.